

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

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CONTENTS:

On the False Prophets of the Last Days..	177	Earthquake in Cornwall—Cheltenham	
The True God & his Worship contrasted		Conference—Letter from Elder Barnes	
with Idolatry.....	184	Letter from Elder Casson—News from	
Notices.....	189	India and China	190
Editorial Remarks.....	189	News from North and South America ..	191
		Letters from Elders Mc.Auley & Cuerden	192

ON THE FALSE PROPHETS OF THE LAST DAYS.

If we take a retrospective view of God's dealings with the children of men, and look back to the morn of creation, and from thence downwards through the flight of ages, we find continued instances of the condescension of God, in manifesting himself unto his fallen creatures, in humbling himself to hold converse with them, in order that he might communicate blessings, and give them laws and precepts, by the guidance of which they might be restored to his favour and become sons of God.— On the other hand, we have also continued proofs of the direful consequences of sin, in the proneness of man to evil and rebellion against his maker, notwithstanding the glorious and repeated exhibitions of the power and the love of God. And it was only when the children of men had perverted the ways of the Lord, had ceased to regard his precepts, and in the pride of their own hearts preferred the teachings of men to the laws of heaven, that he withdrew himself from them, and caused his Spirit no longer to strive with them.

The authority of the Holy Priesthood

after the order of the Son of God was then "caught up to God and to his throne," so that the "sun went down over the prophets, and the day became dark over them, so that they had no vision, and it was night unto them."

Thus do we find the people after the days of Malachi, having no vision or revelation from the Lord God, but left to the pride of their own understandings, dividing themselves into sects, and in their blindness preferring the writings of their uninspired elders to the laws of God communicated through his servant Moses.

When behold the whole host of deceivers and deceived are startled from their formal propriety, and awakened to holy wrath and pious indignation, against a presuming and contemptible Nazarene, that has started up from obscurity, and come forth amongst the people teaching doctrines, in opposition to the acknowledged and received faith and practice of the varied sects of the Jews; doctrines simple, beautiful, clothed with the light and power of truth, and possessing an irresistible energy to pluck off the specious garb, that alike covered the proud Pharisee or the self-opinionated Sadducee.

But might one not with apparent justice inquire, did not the learned and the pious of the people acknowledge the truth and the force of those doctrines, especially when they were accompanied by manifestations of divine energy, and the sincerity of the teacher was established by continued acts of benevolence, conferring blessings on all around him? Let history tell the fearful tale, and with the voice of thunder cause the answer to reverberate in the ears of every self-righteous Pharisee of modern times.

Alas! alas! instead of acknowledging the authority of him who spake as never man spake, instead of recognizing the Holy One and the Just, and becoming subject to his mild and peaceful yoke, in the garb of holy sanctity, and with a profession of zeal for God,—they persecuted to the death the Lord of life and glory, and wagged their heads with demoniacal exultation, as he hung upon the tree, while heaven stood abashed and all nature groaned beneath the dread catastrophe! But had the powers of darkness triumphed?

It is true, the Lord of life lay prostrate, the sepulchre of death owned him its inmate, and the arm that had of late been clothed with omnipotent energy now lay nerveless in the tomb, but not to tarry, the grave had lost its power, and could not hold him, death had lost his victory, for he burst his chains, and soaring with immortal might, ascended to the throne of God, leading captivity captive, and testifying of his risen majesty, by dispensing gifts to men.

And now behold the wisdom and the power of God manifested in the results of his transcendent triumph. While the Jewish Sanhedrim were propagating the pitiable falsehood, that the disciples of Jesus stole the body of their Lord while a Roman guard lay slumbering!—there stood the followers of the Nazarene, the humble fishermen of Galilee, before the assembled multitude that thronged the feast of Pentecost; and, having received the promise of the Father, elevated the standard of the cross, and made proclamation with Divine authority that he whom they had

crucified was the anointed one of God, both Lord and Christ.—And what followed? Many received their testimony, and becoming obedient to the laws of the kingdom of God then established, received the witness of the Spirit for themselves, by which they knew that the doctrine was of God.

Behold then the results of the mighty events that had so lately transpired, and you will contemplate a people holding intercourse with Heaven, and receiving as direct communications from thence gifts of wisdom, of knowledge, of faith, of healings, of miracles, of prophecy, of discerning of Spirits, of speaking in tongues and of the interpretation thereof; yea, more than this, you behold a people receiving instruction from the source of all intelligence, by dream, by vision, by revelation, and by the ministration of angels, yea, we contemplate a society of men and of women, that had as it were, severed the link that held them to the earth, and having been born by the great law of adoption into the family of Heaven, had become children of the highest, heirs of God and joint heirs with Jesus Christ; a people that knew their claim to these high privileges was legal because they had received the seal of their citizenship, the Spirit of adoption, whereby they were enabled to cry "Abba Father."

But again might we inquire, did not these principles become universal, and mankind generally become subject to the laws of God? It is true the doctrine of the cross went forth unto the nations accompanied by the power of the spirit, but its effect upon the multitude was a proof of the iniquity of man, by the violence and persecution inflicted upon those who brought its peaceful tidings.—But more than this, very soon did the church itself become corrupted, and like their fathers before them, they broke the covenant of God, by ceasing to teach what he had commanded, and substituting in the stead thereof the commandments of men.

The consequence of which has been that the authority and power given to the first church has again been taken from

the earth, the prophets and the rulers, and the seers hath he covered, and the vision of all hath become as the words of a book that is sealed.

Thus hath it been for ages, the falling away hath come, the church has been in the wilderness, neither keeping the commandments of God, nor possessing the testimony of Jesus which is the spirit of prophecy.

When lo! the time mentioned by the prophet Daniel that the God of Heaven should set up a kingdom that should *never* have an end, being come—the period that the preparatory work for the ushering in of the “dispensation of the fulness of times” having arrived, the Lord God of Heaven again stoops to earth, to hold intercourse with the sons of men, again communicates his power and authority, ordaining men to go forth unto the nations to bear testimony that the hour of his judgments is at hand—that the great Babylon of religions, that has been substituted for the religion of Jesus, is about to be destroyed, and that the great and consummating work, the restitution of all things is fast approaching; and how is it received? The ears of the people are closed to the principles of eternal truth, the finger of scorn is raised against the followers of Jesus; and more than this, the blood of its first converts hath flowed to seal their testimony, and hath ascended on high to unite in the pleadings of the spirits be neath the altar, that the Lord God would avenge their blood on them that dwell on the earth.

Yea, we behold the religionists of the present day farther even from the truth than the Jewish people in the days of Jesus; divided into a far greater multitude of sects, and equally as averse to the principles of truth, and as fully disposed to persecute those who are sent forth to propagate it.

And, like the Pharisees and the Doctors of the Law, they are agitated at the presumption of men of obscure origin, and illiterate, coming forth in these days teaching principles, which if true, are an utter condemnation to every craft and creed in Christendom; and like the ene-

mies of the truth of old, their mutual bickerings must be laid aside to make common cause against the grand enemy of sectarianism; for something must be done to stop the progress of these bold blasphemers, as they term the Saints of the Lord, and with a profession of holy zeal for the honour of God, they join in one universal cry, that the Saints are the false prophets, that should come in the last days deceiving the people, and they bid the people beware, for they will if possible deceive the very elect.

It is our purpose after so long an introduction, to make some remarks on those passages of the New Testament, so often quoted against us, and to see to whom they really apply, and whose character they depict, so that our brethren may be enabled to turn the weapons employed against us, and make them bear upon those whom they justly describe.

And the first reference to which I would direct your attention, will be found in the 2d. chap. of the 2d. Epistle to the Thessalonians. Here we find it foretold that a falling away must come, and that the man of sin be revealed the son of perdition. The different denominations of Protestants have been long united in opinion that this allusion describes the church of Rome elevated in St. Peter's chair, and professing to hold the keys of the kingdom, and sitting as God in the temple of God, ministering salvation or condemnation with an authority infallible. But a cessation of hostilities can even take place with such bitter foes, in order that the weapons used against his holiness the Pope may be made to bear upon the people of God; hence, we have heard a portion of the passages alluded to, taken by a Reverend divine, in a splendid chapel, and before a numerous congregation, as a motto or text upon which to found a discourse, to prove that we were the people upon whom the Lord God had sent “strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” Certainly this was a fearful charge to make against a people whom he knew

not; for he, and such as he, will be the last persons to come forth candidly and honestly to investigate the principles of the church of Jesus Christ: they have too much at stake; for it is no trifling step to be taken, for a man for conscience sake to come down from affluence, from rank, and popularity, to become a follower of the Nazarene in these days, and to go forth without purse and scrip, in the face of unrelenting persecution and contempt. But did he attempt to prove that the Saints believed not the truth, but had pleasure in unrighteousness? I trow not. No, brethren, the outpouring of the spirit of truth in these last days, has given us too glorious a vision of the great purposes of God in man's salvation—has opened too clearly to our understandings the sublime intentions of Deity towards our race, for us to love iniquity, or have pleasure in unrighteousness. How shall we, believing that through faith, and obedience to the great law of adoption into the family of heaven, we have become sons of God, indulge in sin! But, on the contrary, we have learned that having entered into so high and glorious a connexion, and having the hope of eternal life, we must purify ourselves as he is pure.

Had that blind leader of the blind read in the same chapter he would have found a description of our hopes and principles.

Even that we were called by Paul's gospel to the hope of obtaining of the glory of our Lord Jesus Christ, and that we were ready to "stand fast and hold the traditions that had been taught by the Apostle Paul," and to acknowledge that when he exhorted the churches to covet to prophecy and forbid not to speak in tongues, that he uttered the commandments of the Lord.

But what is the great lie which the strong delusion of the people has enabled them to believe, because they love not the truth? We answer, as at the head of all the rest, "the Spaulding Fable," which has been sent forth unto the nations, that the simple and sublime principles of the gospel, contained in the Book of Mormon—the fulness of the

gospel—might not win its way. But, no; when God shall work whose hand shall stay him? And the stone cut out of the mountain without hands shall roll on with omnipotent power and increasing magnitude, until it fill the whole earth.

But, secondly, we find in Paul's first epistle to Timothy and the fourth chapter, a reference to some, who, in the latter times, should depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, &c. I shall not enlarge on the foregoing, as even our enemies must allow that the peculiarities above alluded to form no part of our system: neither shall I attempt at present to make the quotation apply to others, but let it suffice to say, it can have no possible allusion to the Saints; and shall pass on to the third chapter of the second epistle to Timothy. Here we find a statement that in the last days perilous times should come, and a description of the character of the people, in their mutual relationship to each other, and with regard to them religiously, that they should have a form of godliness, and deny the power.

I need not say how accurately is described the character of the present times, and of the people; but proceed to inquire whether the people, having a form of godliness and denying the power, be the Latter-Day Saints.

But first let me ask the question,—What is the power of godliness? I answer, that Divine energy of the Spirit of the Lord God, communicated to the children of men, according to their faith, by which an Enoch, scorning as it were the claims of mortality, could ascend into the presence of Deity, being translated without seeing death; that power by which the ancient saints "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; by which women

received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." By which the apostles went forth on the day of Pentecost speaking the languages of fourteen different nations, and proclaiming in their own tongues the wonderful works of God. By the power of godliness we understand the spirit of the Lord manifesting itself in the various tokens which Jesus declared should follow them that believe. To whom then does the passage referred to apply? To the saints, who come forth unto the people declaring the simple principles of the gospel of the kingdom, and who bear witness that Jesus is the same yesterday, to day, and for ever, and that the signs which he promised do, and shall follow them that believe? Nay, but to the followers of the systems of men who deny the power, who boast that the auxiliary of the spirit of the Lord God is useless, and unblushingly declare that to be in possession of the blessings of the spirit like the first churches, would be to fall from their high elevation, and that to return to primitive Christianity would be to retrograde.

O! I could blush for humanity, and hide my head in shame for my kindred, when I behold them in their wilful blindness declare that religion in these days has attained an elevation of which a Paul or a Peter were unconscious—that its principles are more widely disseminated and better understood than at any other period of time. This is emphatically calling light darkness, and darkness light. For a man to declare that now, when the heavens have been shut up for ages, when the voice of Deity has been hushed, when his spirit has ceased to communicate instruction by gifts, by dreams or by visions, when those glorious intelligences, the angels of God, have ceased to minister to the sons of men, that we have more light, more knowledge, more glory!

Oh, my soul, come not thou into their secret; banish far from me, O God, this dark delusion, and let me for thy Son's sake drink at the fountain of all intelli-

gence and truth; bless me with thy spirit as thou didst thy servants in days that are past, enable me to come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to thyself, the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Yea, give unto me of thy spirit, that I may search all things, even the deep things of God. Let me have that unction from the Holy One by which I shall know all things, and be prepared to realize the fulfilment of the prayer of my Lord, that I may be one with the Father and with the Son, even as they are one. I ask it in the name of Jesus. Amen.

The passage to which we would next direct the attention of our readers will be found in the 2d c. of the 2d epis. of Peter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," &c.

Here we would remark that our ears are often assailed with the cry of "false prophets," "false teachers," "damnable heresies," &c., but no attempt is made to establish the whole passage against us, by a reference to the damnable heresy which should characterize these false prophets in the last times, namely, "denying the Lord that bought them." No, brethren, our enemies being judges, they know well that we are not disposed to deny our glorious Lord, therefore they pass over this part of the subject in silence, knowing that the investigation of it would establish the fact that we are so zealous of the honour of our Saviour and of the teachings of his spirit, that we willingly cast away from us all the commentaries of men as so many vain attempts "to paint the lily, or to gild refined gold," that we come forth to proclaim the gospel which he commanded his first servants to declare, and for which

he has given his spirit again unto the sons of men, that with power and authority they might propagate the same principles of eternal truth, and thereby gather from the ends of the earth a glorious remnant to meet him at his coming.

Who then are they that deny the Lord that bought them? Are they not those who profess to be his followers, yet refuse to obey him? That are teaching "the fear of God, by the precept of men?" For he that saith "he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him."

Who then, again I ask, are they that deny the Lord that bought them?—They who "have transgressed his laws, changed his ordinances, and broken his covenant?" or they that come to teach his laws without the note or the comment of any school of divines,—that come to establish his ordinance, and to proclaim again to the nations, "baptism for remission of sins," as the great law of adoption into his kingdom, in order that they may receive the gift of the Holy Ghost, and realize for themselves that the everlasting covenant hath been renewed, to prepare the way for the great restitution of all things, when God "shall gather together in one, all things in Christ, both which are in heaven and in the earth, even in him?" No, my brethren, we will not deny our glorious Lord, who hath bought us with his blood; but may he grant unto us of his Spirit, that we may be filled with the same principle of love, and be ready to lay down our lives for each other.

But again, in the third chapter of the same epistle, we are told that "in the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Here then is a reference to false teachers of the last days, which the insatiation of the bitterest enemy of the truth can never make applicable to us. For what is our mission? and what profession do we make,

but that we are come to fulfil the message of the Angel of the Lord spoken of by the Revelator John, whom he saw "flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the seas and the fountains of waters." This is indeed our purpose, to declare that the day of the Lord will come upon the earth, and that speedily, as a thief in the night, and that many now living shall witness the final accomplishment of these things, being either consumed by the fury of his coming, (which shall burn as an oven) or be associated with that distinguished remnant that shall be found in the midst of the earth, who shall lift up their voice, and shall sing for the majesty of the Lord.

But have we any difficulty in pointing to the parties foretold in the passage, who deny the coming of the Lord, or who have so spiritualized every thing connected with the kingdom of God that the plainest declarations of holy writ are become obscured, and the people are so blinded as liberally to support a race of hireling priests to convince them that the Scriptures do not mean what they say. But we warn them, as those that are sent of God, to awake from their slumber, and to be assured that the Lord God "will send Jesus Christ whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

O the blindness of mankind! To have forgotten the purport of the prayer of our Lord, which we or our fathers have offered up for ages, "that his kingdom might come, that his will might be done on earth even as it is in heaven," and yet are they, through the false teachings of the priests, looking for a heaven beyond the bounds of time and space, of which they know nothing, but mayhap suppose that in their refined and etherealized condition they shall loll in luxu-

rious ease on lazy clouds through the slowly revolving periods of eternal ages.

"Where is heaven? beyond all space,

The distance mind can never trace."

But, brethren, you have not so learned Christ, as to cry peace and safety, when sudden destruction is nigh at hand. "And ye are not in darkness, that that day should overtake you as a thief, ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore let us not sleep as do others, but let us watch and be sober." 1st Thess. 5th chap.

But, lastly, we are informed by the epistle of Jude that there should come "mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." I shall here take the liberty of giving another translation of the foregoing, taken from an old Bible of 1606. "How that they told you that there should be mockers in the last time, which should walke after their owne ongodly lusts. These are makers of sects, fleshly, having not the spirit."

But now to the subject,—are the Latter-Day Saints makers of sects, no; we claim no affinity with any, we own no relationship; we will not condescend to acknowledge ourselves as emanating from the most refined of all the many times reformed systems of the day; but that our principles, our ordinances, and our whole organization, have been taught and established by direct revelation from God himself, by his own voice, by the ministration of angels, or by the revelations of his spirit. Yes, on this rock we stand, and thousands that shall read this, who have received of the witness of the spirit for themselves, shall feel it bear testimony as they read that this is true.

But let me call attention for a moment to the fourth chapter of Ephesians, and we find a description of the church of Christ, in which a priesthood ordained of God, and receiving their varied authorities as gifts from Him, administered the ordinances of his kingdom, through which blessings flowed to all

that became subject to the laws of it.

And, moreover, we find clearly and definitely stated the objects for which these offices and gifts were imparted.—"For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ." And that they were necessary for us, to enable us to come by one faith, and by a like knowledge of the Son of God, unto a perfect man, till we individually attained to the measure of the stature of the fulness of Christ, that we might be prepared for the period when that which is perfect shall come and be like him, when we see him as he is. Yea, like him, having received grace for grace, until attaining a fulness, we be prepared, as we have said before, to be one with the Father and with the Son, as they are one. But again we ask, what would have been the result of being in possession of this priesthood, and these gifts? Let the apostle answer, the churches would have been no more children, tossed to and fro with every wind of doctrine, and necessarily so, for let men individually receive of that spirit which leadeth unto all truth, which brings all things to remembrance, and sheweth things to come; and how utterly impossible for there to be diversity of doctrine. Yet what is the condition of the churches of modern christendom? One Bible, one book of heavenly laws, yet hundreds of sects, professing to be guided by one spirit, yet clashing and opposed to each other; and yet when uniting to array themselves against the work of the Lord, complimenting each other as so many different divisions in the host of God; but enough. "Folly, thy name is sectarianism." And a "house divided against itself must fall."

Thus have we passed through a hasty examination of the various references made to the false teachers of the last days. Let me then by way of conclusion congratulate the saints of the Most High God on the results of such an investigation, and let them take courage, lift up their heads and rejoice, for their redemption draweth nigh, and though the struggle may be severe, yet the

triumph is certain, and ere long they shall stand associated with that glorious company which the apostle beheld standing on the sea of glass, having the harps of God, and unite with them in singing "the song of Moses the servant of God, and the song of the Lamb, saying, "great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.

Even so, Amen.

THOMAS WARD.

THE TRUE GOD AND HIS WORSHIP CONTRASTED WITH IDOLATRY.

In the midst of the grossest darkness and idolatry, and while the sectarian world around us are engaged in the worship of almost innumerable imaginary Gods, it is of the utmost importance that we come to the knowledge of the true God, and learn to worship him in spirit and in TRUTH.

Therefore, we must learn in the first place who the true God is; and secondly, what kind of worship he requires.

The Church of England, the Methodists, and, I believe, the Church of Scotland, in their several Articles of Religion, describe a God "WITHOUT BODY, PARTS, OR PASSIONS."

Now of all the species of idolatry ever invented by superstition and priestcraft, in either ancient or modern times, we do think this caps the climax. Indeed it can hardly be said to be idolatry, for strictly speaking it amounts to *Atheism*. It is as much as to say, there is a God, and yet he does not exist; or there is a being, and there is no being; for reason teaches us that that being or thing which has a *whole* must have *parts*, for the whole is made up of parts. Therefore, to speak of a *being* or *thing*, and assert that it *is*, and that it has neither *body* or *parts*, is as much as to say that

it has no *wholes*, and if it has no whole it does not exist, and therefore *it is not*.

But this God of half the Christian world, or rather this God and no God, is as contrary to Scripture as to reason and common sense. The Old and New Testament everywhere reveals a God with body, parts, and passions. The following are a few of the many texts which speak of his body and parts:—

Image.—Gen. 1st, 27th.

Eyes.—Prov. xv. 3rd.

Mouth.—Isaiah lv. 11th.

Nose.—Isaiah lxxv. 5th

Lips and Tongue.—Isaiah xxx. 27th

Ear.—2d Kings xix. 16th

Soles of his feet.—Ezekiel xliii. 7th.

Arm.—Jeremiah xxi. 5th

Finger.—Exod. xxxi. 18th

Fingers.—Psalms viii. 3rd

Loins.—Exek. i. 27th

Heart.—Gen. vi. 6th

Nostrils.—Exod. xv. 8th

Hand, face, and back parts.—Exod. xxxiii. 22nd

The foregoing abundantly show that the Father of our Lord Jesus Christ had both body and parts, to say nothing of Jesus Christ, who actually ascended into heaven, and is seated at the right hand of God, with flesh and bones. Hence, what can we say of this sectarian "God without body, parts, or passions!!!" as compared with Jehovah and Jesus Christ, or with Scripture and reason?

Let us now compare it with other systems of idolatry, and see if this God is equal to the several Pagan gods.

The Pagan gods are in Scripture described as having "eyes, but they see not," but this God has no eyes, let alone seeing; "ears have they, but they hear not," but this God has no ears; "hands have they, but they handle not," but this God has no hands; "feet have they, but they walk not," but this God has no feet!!

Now, we would earnestly exhort our readers to neither love, serve, nor fear the God of the Church of England, the Scotch, or the Methodists, as revealed in their articles of religion, for he can neither see, hear, speak, think, or walk;

he can neither harm us nor do us any good; he can neither love us nor hate us; and for our part we have no reverence nor respect for him, to say nothing of veneration. And as to his power we defy it to harm us. In short, let us fear none but the living and true God, and him only let us serve.

But while on the subject of idolatry let us for a moment look at the manner in which this imaginary God is worshipped by his votaries.

In the Book of Common Prayer, under the head of Morning Prayer, and also Evening Prayer, to be used by the minister and whole congregation every morning and evening throughout the year, we have these words addressed to the strange god described above:—

“We have left undone those things which we ought to have done, and we have done those things which we ought not to have done.”

Now for a true penitent to make such a confession once, twice or thrice in his life, when he really feels sensible of it; and purposes to do differently, is well; but for a whole congregation to make a practice of saying this daily during their lives is really the height of mockery and folly. In order fully to comprehend this absurdity let us suppose, for instance we have a servant, who comes to us and says, I have left undone the duties which you required of me, and have done the things which you forbade me to do. Now, the master surprised to hear this, would perhaps reprove, but finally forgive his servant for once or twice, seeing he appeared sensible of his wrong, and manifested a disposition to do better. But what must be the master's surprise when this is repeated time after time, till he suspects his servant has all this time been mocking him! And how must this surprise increase when, on looking over the written rules of this servant, he finds one which reads thus:—“This servant shall go to his master every morning and evening throughout the year, and shall say, master, I have left undone those things which I ought to have done, and have done the things which I ought not.”

This rule either compels the servant to lie to his master, and bear false witness against himself, or else on the other hand to continue his wicked course during his whole life. In either case it is adding falsehood and hypocrisy to his other sins; therefore, for all these confessions he must receive the greater condemnation. And so it would be with the *true* God, who requires *true* worship. But what a consolation it must be to these people to reflect that their God has neither body, parts, eyes or ears; therefore as he can neither hear nor see, this kind of worship will answer just as well as any other.

Now, the true God commands his worshippers, saying, “When ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking; be not ye therefore like unto them.”

But the forms of the Church of England command, in the Book of Common Prayer, under the head of “Litany,” that the name of Deity be repeated at least fifty-two times in one prayer, and this prayer to be repeated on Sundays, Wednesdays, and Fridays of each week, and at such other times as the *ordinary* shall command. This would amount at least to two hundred times a year. Multiply two hundred by fifty-two, and it makes just ten thousand and four hundred repetitions in one year, of which the following are specimens—

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

Then follows

Good Lord deliver us;

Good Lord deliver us;

nine times repeated.

We beseech thee to hear us good Lord,

We beseech thee to hear us good Lord,

repeated twenty-two times; after which is the following:—

O Lamb of God, have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

After this follows the Lord's prayer, and then another long prayer, and still another, and then a grace or blessing and *here endeth the Litany.*

Now, if their God (like Baal) was asleep, this importunity would be apt to awaken him, at least he would have his nap out before it was through. If he was talking with some one, of course he would get through ere this service was done. Or if he was gone a journey, he would have time to get home again in season to hear it, and in either case he would doubtless answer them, in order to get rid of them lest they should weary him.

But as their God can neither go a journey, nor hear, nor converse, having neither feet, tongue, nor ears, their repetitions must be in vain, unless it is to kill time, or to charm themselves with the music of their own voices. But then, they have one advantage after all, and that is this,—that if this worship does not please their God, it will not offend him, nor make him angry, as he has no passions.

We will now notice one more instance of this kind of praying in the Book of Common Prayer, a subject entitled "*Order of Visiting the Sick.*"

The minister shall visit the sick person and in his presence make 36 distinct requests to God, each of which are laid down in full, and not one of the

whole thirty-six requests touch the case of the sick person's bodily infirmities as to praying that he may be healed.

Daily bread is prayed for—thy kingdom come is prayed for—defence against enemies, in short, any thing but coming to the point, which is necessary, viz., Lord heal this sick person, through faith, in the name of Jesus Christ.

Now, what would be thought of a child who, when he wanted a piece of bread, would come to his mother and ask for a needle, a pin, a chair, a stand, a watch, a ring, a pair of gloves, a hammer, a saw, a chisel, a toy, and so on, to thirty-six different articles, and last of all never mention the bread. Think! why, the alarm would go abroad that the child was out of its wits, and in a high state of derangement. And so we should think of the man who comes to see a person groaning under disease, and kneeling by his bed-side forgets what he needs, and asks for every thing else.

But here, too, we can excuse the people who worship the God without body or parts, as they must be sensible that this course will answer the purpose as well as any other. It will perhaps amuse the sick, and leave him more cheerful; while at the same time it cannot offend a *passionless* God, who never hears it.

We might turn for a moment from the Prayer Book, and call the attention of our readers to some of the prayer-meetings of the Methodists and others, where one would hear, "Lord convert souls; save souls, Lord; now, Lord; Lord, just now; send the power, Lord; Lord send the power; right down upon them—down upon them;" and these and many other things repeated in the wildest confusion many hundred times in one night; but the heart sickens at the thought of human folly, weakness, and superstition, as it really exists in these popular systems of the present day, yea, the mind turns away from the contemplation with the utmost disgust towards the principles, and with the highest degree of pity and compassion for its ignorant and unthinking votaries.

Let us now inquire after the true God and after the manner of worshipping him.

The eternal Jehovah has revealed himself to man as enthroned in the heavens, while the earth is his footstool, and Jesus Christ as his Son seated at his right hand as a mediator, while the *spirit of truth*, proceeding from the Father and the Son, fills immensity, comprehends all things, and is the light, life, and spirit of all things, and the law by which they are governed, and by which they move and have their being. This God has ears to hear, eyes to see, and a mouth to speak; his arm is not shortened that he cannot save, neither is he destitute of power to deliver.

He created the worlds. He stopped the mouths of lions. He quenched the violence of fire. He multiplied the widow's meal and oil. He overturned kingdoms, and defended his people.—He divided the sea. He rained down manna. He smote the rock and the waters gushed out. He healed the sick and raised the dead. He is unchangeably the same, yesterday, to day, and for ever; and has promised to hear and answer those who worship him in spirit and in truth.

No eloquence of speech, or flowery composition can charm his ear or prevail with him. No vain repetitions or senseless round of forms and ceremonies can gain his favour. No unmeaning speeches or hypocritical sounds can influence him, or gain his smiles. He requires simple truth and real sincerity in all that we say before him. "In vain we worship him teaching for doctrines the commandments of men." In vain we call upon him, but do not the things which he says.

In vain we say, Lord, Lord, while we leave undone the things which we ought to do, and do the things we ought not.

In his holy presence, the solemn assemblies, the new moons, the sabbaths, the baptisms, the sacraments, the fasts, the feasts, the sanctuaries, the tabernacles, the churches, the chapels, the sermons, the prayers, and the songs of

this generation, are an abomination, so long as priestcraft, pride, oppression, covetousness, error, superstition, doctrines, commandments, and traditions of men are observed by them, instead of the word of eternal truth.

We shall now give some general instructions on the true worship of God. In the first place, we observe that in order to worship him acceptably we must abide in him, and his word in us, as it is written; "*If ye abide in me, and my words abide in you, ye shall ask what ye will in my name, and I will give it you.*"

Here then, the conditions on which we may ask and receive are clearly manifested; and here is an immutable, unchangeable promise, opening a principle which is of more value to mankind than the world with all its glorious inventions and discoveries.

We have only to fulfil the conditions, that is, to abide in him and his word in us, and then we have privileges far superior to any which earthly monarchs can confer.

It would indeed be considered a great favour to a poor person if the Bank of England were to grant him the privilege of drawing freely on that institution to any amount, and at all times. This would give him a power and influence in the world which would make him more powerful than all the crowned heads of Europe, if the bank could fulfil this engagement to the full extent.

But, although he might relieve millions of the poor and distressed, and might command or influence the destiny of kingdoms and empires, yet he could neither purchase eternal life nor any of the gifts of God—no, not even the gift of health; and without health of body in this life, or a prospect of eternal life in the world to come, he might with all his wealth and power, be the most miserable of all mankind.

But this glorious promise is so far superior to anything which the Bank of England can confer, that it not only grants the privileges of temporal blessings to any amount, but it includes all other necessary things pertaining to the

welfare of our souls and bodies, and of our friends and relations, both in time and eternity.

The child of God, according to this promise, may ask in prayer in the name of Jesus, for the following things among many others, namely—

If any one is sick or troubled with any manner of infirmity, they may ask to be healed.

If they are hungry they may ask for bread.

If they are destitute of clothing they can ask for raiment.

If they are involved in debt they can ask for means to pay.

If they are in want of employment they may ask for employment.

If they are in need of a friend they can ask for one to be raised up unto them.

If they wish an inheritance, where they may sit under their own vine and fig tree, and plant, and build, and enjoy the fruits of their labour unmolested, they may ask for this.

If they are in bondage and oppression they can ask for deliverance.

If in prison, in gloomy dungeons, and in chains, they can ask for liberty.

If they desire to live to a good old age, they can ask for this privilege.

If they desire a plenty of flocks and herds, they may ask for them.

If they desire spiritual gifts, they may ask for wisdom, knowledge, faith, visions, dreams, revelations, prophecy, miracles, healings, tongues, interpretations, and the ministering of angels.

If the elements conspire against them they may ask for the winds to be rebuked, for the waters to be calm, for the fire to be quenched, or the mountains to be removed.

If the wild beasts would devour them they may ask for the mouths of lions to be closed; or if the sword combine for their destruction, they may ask for the armies of the aliens to be put to flight.

If famine would devour, they may ask for angels to bring them bread, for ravens to bring them meat, for their oil and meal to be multiplied or increased to any amount, or that five loaves and

two fishes feed five thousand men.

These and ten thousand other things come within the range of our subjects of prayer; and to him that believeth all things are possible.

Yes, if we abide in Christ, and his word in us, we may come to the Father in his name for any of these blessings which our circumstances may require, and which we have faith sufficient to receive, with as much assurance as did Elijah, when he asked Jehovah to consume the sacrifices in presence of the prophets of Baal.

Instead then of a form or forms of prayer, let us lay down the following rules of prayer:—

1st.—Never speak any thing to the Lord which we do not mean.

2nd.—Never ask for any thing which we have no expectation of receiving, or which is contrary to scripture; for instance, never ask for the conversion of the world, when Jesus has said that his coming should be like the days of Noah, and that his coming and kingdom would destroy the wicked instead of converting them.

3rd.—Never use vain repetitions, and expressions foreign to the subject in hand, or to the object we have in view; for instance, when we pray for the sick, do not allow the mind to scatter and divide upon any and every subject, and thus weaken the force of our faith; but rather come directly to the point in hand touching their disease, and as we are guided by the Holy Spirit.

4th.—Never ask any thing which is not expedient, and in this we are to seek the guidance and judgment of the spirit.

5th.—Do not speak without something definite to say, and always stop when we get through, instead of a long and flowery speech by way of concluding or winding off.

6th.—Use all the simplicity and sincerity which a child does when it comes to a parent for bread, and do not often repeat the sacred name of deity. But rather say "*Our Father who art in heaven,*" at the commencement of our prayer, and let that suffice. Or at least, let our repetitions of his name be few.

7th.—Ask all we do ask in the name of Jesus.

8th.—Wait *patiently*, with an expectation of receiving after we have asked; and watch for it being fulfilled without doubting or wavering, for thus did Elijah when he prayed for rain. He looked at the sky, and prayed again; and then looked again and again, till at length a cloud the size of a man's hand was discovered, and soon all the horizon was over spread and the heavens gave rain.

O, unspeakably happy is that people whose God is the Lord!

"All things are theirs, and they are Christ's, and Christ is God's."

NOTICES.

Our Agents will please to make their cash orders payable to Elder Ward, as it would greatly facilitate business in Elder Pratt's absence, when visiting the churches. Ed.

We have pleasure in announcing to the churches and the public that we have just published, price fourpence, the Letters received from Brother Orson Hyde, entitled "A Voice from Jerusalem," containing a sketch of his travels and ministry to the East, which we feel assured will be read with great interest by all.

The Millennial Star.

LIVERPOOL, APRIL 9TH, 1842.

We rejoice to announce to our numerous readers that the work of the Lord is rolling on in a manner hitherto unexampled in this country; while the various branches in Liverpool, Manchester, Stockport, Maclesfield, Oldham, and many other places are enjoying such an outpouring of the Spirit of God that they are as it were individually filled with joy unspeakable and full of glory; the power of love and of faith increases in energy, while the saints are built up by the spirit manifesting itself by prophecyings, by gifts of healing, by dreams and by visions; at the same time the minds of the people of God are expanding,

and their hearts becoming enlarged, and their knowledge of his great purposes daily becoming more extensive, and thus are they preparing to be instrumental in bringing to pass, and also to enjoy the full blaze of the latter-day glory. Multitudes of various and refined systems of religion have lately sprung up, as the result of the dissatisfaction the honest-hearted have felt with the varied systems of men, which the Lord has providentially overruled to prepare their minds for the fulness of the gospel, and that work which so many have prognosticated must speedily come to an end, is rising daily in majesty and grandeur, temporally and spiritually, and assuming an aspect amongst the people that alike alarms and astonishes.

And while the systems of men are almost ready to crumble about the ears of their deluded votaries, the work of the Lord is soaring on high and preparing to assume that position on the earth which the God of heaven has declared she shall attain unto, and no hand can stay it. Multitudes, as it were, of the intelligent portion of the community in almost every place within the range of our acquaintance are either becoming obedient unto the gospel, or are intently examining its principles. We feel our own heart cheered by what our eyes are daily witnessing, and we exhort the saints to continued faithfulness and humility before the Lord, that he may speedily consummate his great work, and glorify himself amongst all nations.

The present number closes the second volume of the *Millennial Star*, and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burnley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the Star office, 36, Chapel-street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the work of God, until the gleamings of our humble "Star" be lost in the blaze of Mil-

lennial glory, and to enable us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

ITEMS OF NEWS.

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We make the following extract from a letter received from Elder John McAuley, dated March 10th.

The work of the Lord is still progressing in this region, although it never had so many enemies, and the Devil is mad with rage: the priests will not come out themselves to oppose us, but they will send, or otherwise raise the cry of "false prophets," so that unprincipled men come out to oppose, and they come not to seek the truth, but to blackguard and ridicule the Saints; but this only does good, for many come out to hear the Saints get a drubbing, and instead of that, their eyes are opened to see the truth, and they come forward to obey the Gospel, and this has raised a cry in many places for the Elders to go to them, and let them hear. From Ayr they are sending here for some of the Elders to go, and I hear there are some wishing to be baptized, and unitedly they have written to me to send them an Elder. Indeed this region seems to be in a commotion between the enemy and his emissaries crying "delusion," and others who are wishing for the truth, crying, "Let us hear the Gospel you preach!" May God in mercy trouble the people until they see the truth as it is in himself, Amen.

FURTHER INTELLIGENCE.

Glasgow, March 31, 1844.

Dear Brother Ward,

The work of the Lord seems still to roll on in this neighbourhood; new places are opening and calling for Elders. Elder White has been labouring in Campsie a few Sabbaths, where several have been baptized. A minister of the name of Cribbie, of the Presbyterian body came out to oppose, which led to a dis-

ITEMS OF NEWS.

cussion. The Established Church was obtained for it. Elder Wilkie and Mr. Critice were to discuss the question. Upwards of fifteen hundred people were present, and I never witnessed a more pleasing scene. The meeting chose their chairman—all was in alliance—not a sound of disturbance was to be heard, but all seemed intent upon examining which had the truth. I never heard weaker arguments brought forth by any man. He said the saints were wrong because they believed in new revelations, for, said he, God gave just two revelations, that is, one to Moses and one to Jesus; and that these were all that would be given until Christ came to judge the world. Brother Wilkie replied, and completely overturned him on the subject of revelation, and he never touched upon it again. His next argument was, the saints were wrong, for they taught another gospel from what the apostles taught, for they baptized by immersion the whole body, whereas the word baptize when properly translated signified to wash, and there were many ways of washing,—for instance when they went into the river they merely washed the feet, and Jesus baptized when he washed the disciples feet. When driven from these miserable subterfuges he occupied the rest of his time in railing against Joseph Smith. After Mr. Wilkie had replied, the subject was put to the meeting, and of course Mr. Critice had a majority. The chairman declared that Mr. Critice had a majority of hands, but that he himself dissented from the opinion of the majority, Mr. Critice having failed to establish his statements from Scripture. After the meeting we baptized four, and I think that many more are likely very soon to obey the Gospel, as the result of this discussion.

Extract of a Letter from Elder Henry Cuerden, of Bradford, Yorkshire.
April 1st, 1842.

Dear Brother Ward,

It is with pleasure that I sit down to write you a few lines, praying they may find you in good health, as they leave us all at present. I am glad to say, the Lord is with us, though I scarcely know how to begin to let you know how we have got on up to the present, but I will commence from the time I left Burnley. Satan did indeed try us in various ways, and I thought there was some wheat in Bradford, or else he would not have tried us so much. We were strangers in the town, without a sixpence when we arrived; and all seemed to look very dark; we had no money, no house, no lodgings, but I

knew I had not come on a vain errand; no, we were directed to a place by the Spirit, and we got lodgings; and then we had no work. But one day, as we were walking up and down Bradford seeking work, we saw a mill called "*Providence*," and we went to ask for work, knowing that Providence had sent us, and my wife got work; and I went with her dinner, when a man in the mill asked me if I was a stranger in the town, and I said I was. We got into conversation, and he asked me if I attended any place of worship; I told him there were none in that place who believed as we did. He asked what I believed in; I endeavoured to tell him with wisdom. He happened to be a preacher in a society called the Universal Christian Church. He asked me if I would preach for him the Sunday following; I said I would. It was in a little chapel; some were convinced the first time, and I baptized one; it was the preacher who invited me. We organized Bradford branch in the chapel on the 27th of February, with six members, and now, thanks be to the Lord, we have baptized four of their preachers, and we now number twenty-three members, and if the Lord will on Sunday next we are going to baptize some more. We now meet in the chapel three times every Sunday.

We have ordained three of the preachers to the office of priests, and one as a teacher. We believe them to be humble men, and good Saints."

HENRY CUERDEN.

We are much delighted to hear the above news from Bradford, and we assure our brethren that they have a heart-felt interest in our prayers, that the Lord may prosper them in all things, and enable them to act with wisdom and prudence, and preserve them with an eye single to his glory, that he may ever use them as distinguished instruments in his hand, for Christ's sake. Amen.

LIVERPOOL:

Printed and Published by P. P. PRATT, No. 36, Chapel Street, and Sold also by Agents in every Branch of the Church.

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The late calamitous intelligence from India has proved more disastrous than was at first expected. Many supposed that the reports might turn out to be but idle rumour, but we find it to have fallen far short of the truth, and that from 10,000 to 13,000 of the British forces have been all massacred, with the exception of two or three natives and one European, De Boylan, have alone escaped to tell the fearful tale.

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Let the saints mark well the signs of the times, and observe the nations beginning to ferment, and work until they have prepared alike the east and west, in order that the law may go forth of Zion and the word of the Lord from Jerusalem.

We make the following extract from a letter received from Elder John Mc.Auley, dated March 10th.

The work of the Lord is still progressing in this region, although it never had so many enemies, and the Devil is mad with rage: the priests will not come out themselves to oppose us, but they will send, or otherwise raise the cry of "false prophets," so that unprincipled men come out to oppose, and they come not to seek the truth, but to blackguard and ridicule the Saints; but this only does good, for many come out to hear the Saints get a drubbing, and instead of that, their eyes are opened to see the truth, and they come forward to obey the Gospel, and this has raised a cry in many places for the Elders to go to them, and let them hear. From Ayr they are sending here for some of the Elders to go, and I hear there are some wishing to be baptized, and unitedly they have written to me to send them an Elder. Indeed this region seems to be in a commotion between the enemy and his emissaries crying "delusion," and others who are wishing for the truth, crying, "Let us hear the Gospel you preach;" May God in mercy trouble the people until they see the truth as it is in himself, Amen.

FURTHER INTELLIGENCE.

Glasgow, March 31, 1840.

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The minutes of the Cheltenham Conference have been received. Fourteen branches were represented, consisting of 364 members, five elders, twenty-three priests, eight teachers, and three deacons,

We also give notice that the next Conference, to be held in Cheltenham, will be on the 8th of May.

The following extract is from a letter received from Elder Lorenzo Barnes, late from America, who has been labouring in Cheltenham and the neighbourhood, but has now removed to Bristol:—

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Elder Pratt,

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I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th, instant after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the church at Lea, in the neighbourhood of which I preached twice. I then went to Garway, where I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times. The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave

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There appears to be a good feeling manifested here at present. In the evening our Hall was quite full, and the people listened very attentively, persons of respectable appearance were present. We intend getting a large Hall, and putting out bills shortly.

Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the branch of the Church at Frogsmarsh.

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